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WEEKLY REVIEW.

—The Rev. Dr. Wilson has received a letter from Dr. Livingstone, dated Unyanyembe, March 13, 1872. Surprise has been expressed in some quarters that Dr. Livingstone did not avail himself of opportunities that he must sometimes have had, of sending letters to the coast; but it appears from this communication that letters were sent by him and not delivered, and letters despatched to him never reached him. Most of the supplies forwarded to him at a great expense by the British Government, were entrusted to slaves in Banyan employ, who found it much simpler and more convenient to consume the provisions and dispose of other articles for their personal advantage; at all events, they were lost to him. He speaks with great thankfulness of the kindness and energy shown by the late J. G. Bennett in sending Stanley to him at a cost of £4,000 with supplies that enable him to prosecute his explorations for some time longer. He proposes to look for the fountains of the Nile, mentioned by Herodotus. He is deeply impressed with the utter odiousness of the slave system, and the absolute necessity of its abolition, in order that the country may be opened up and the people elevated. This letter was brought by Mr. Stanley, and mailed at Suez.

—We have been favoured with a copy of Volume IV. of Bombay Code of Acts and Regulations, edited by Mr. H. M. Birdwood, C. S., a goodly octavo volume of 700 pages, embracing the years 1869-71. The name of the Editor is a sufficient guarantee for the faithfulness of this work. A cursory glance shows us that it is a life-study to become acquainted with the laws of a land, in modern times. As laws are for the guidance of citizens, to let us know what we may do and what we may not do, it would seem as though they should be in a form and compass easily masterable by ordinary men. Such was the case with the laws of Moses. They contain the legislatiou of the nation for the whole period of its history; not merely its essential principles, but applications of these principles to a great variety of details. Marvellously different is the case now-a-days. We have every year almost as much legislation as would fill the books of Moses. A large part of the work of our legislators, consists in undoing the work of former years. At the beginning of this volume we have a table of the Regulations and Acts contained in the first three volumes, which have been repealed by subsequent enactments, and the list includes several hundreds. So, when a man has mastered these four portly volumes, he must not rashly conclude that he is acquainted with the laws which he is bound to obey; he has yet to learn which laws have been repealed since the compilation was ended, and which are in force. It turns out then, that a man must make it the business of his life if he wants to know the laws of the land. To lawyers these remarks of ours will seem highly irrelevant. Laws are for lawyers. Well, we congratulate them upon the information so well packed and presented in this beautifully printed volume.

—The Rev. J. G. Gregson, of Agra, in a letter to the *Freeman*, says that the Indian Church is not in a condition to maintain Native evangelists, and that he is at a loss to understand why we should refuse to support them. The Agra Native Church of 50 members shrinks even from undertaking the support of its own pastor. Mr. G. hopes to establish 8 or 9 out-stations around Agra, each station to have an evangelist. There were eight missionaries of different Protestant Societies in Agra ten years ago; now he is the only Protestant missionary there. Allahabad has probably gained by Agra's loss.

We have received from a correspondent a copy of an excellent discourse on "Ritualistic versus Spiritual Worship" by Rev. J. S. Banks, Kensington. It is too long for insertion in our columns; we append an extract from it:

"What is the ground on which this style of worship is defended? We must remember that reasons are given. It will not do to dismiss the matter as 'superstition, mummery, millinery.' We should ask what the principle is, and whether it is sound or not. The principle is that Christian worship is symbolical. These forms are symbols, sometimes of truth, sometimes of what in our view is falsehood. Some one might say to us, 'It is mere ignorance to suppose that these ceremonies are meaningless. They are full of meaning to the instructed. Every one of these turnings and marchings and bowings and crossings is an acknowledgment of some truth or fact.' This is the principle. Is it right? Is this the best form of worship? If this defence is disproved, the whole system is left without shadow of foundation.

"I. The only Scriptural example ever given is taken from the character of the old Jewish worship. No attempt is made to support the principle from the New Testament, which would be hopeless. (The only exception is that the Book of Revelation is sometimes appealed to. It is certainly a novel application of the book to find in the heavenly service the law of earthly worship. It seems to be a desperate resort. The next paragraph would apply to it.) But the Jewish form of service was admittedly full of symbols, which were divinely appointed, and which, it is said, never having been repealed, are intended to continue in the Christian Church. This argument, as the only one drawn from Scripture, is very much relied on. What does it amount to?

"These Jewish laws, 'enjoining certain significant acts, we are told, have never been repealed. Very well. If you will have the law, to the law you shall go. Where are these acts which God of old ordained to the Jews? There was an ark of the covenant—a symbol; a high-priest with robe and breast-plate,—a symbol; an altar of incense, sprinklings of blood, a passover-lamb, and so on. These were the forms which God commanded to the Jews, and no others. Where is one of these in your service? You have taken away all these, and put others in their place. By what authority? Do you say that God's enjoining these forms proves, not that you are bound to them, but that you may substitute others for them? Where is this said in Scripture? Where is it said that if God commands certain things you may do something else instead? It comes to this, that you who profess to follow Old Testament example really depart from it as much as we do. Practically you acknowledge that that system is abrogated. If it is not, how dare you depart from it by a hair's breadth? You assume as we do that God has taken away the old. Show us where He has enjoined a new system instead. If God had intended new symbols to replace the old, would He not have described them as explicitly as He did the first? If men put symbolical worship on the ground of expediency, well and good. We can then meet reason by reason. But let them not pretend a Scriptural authority which is unreal.

"But as to the character of the Jewish ceremonial, and whether it was designed to be permanent or not, let any one read the Epistle to the Hebrews. What was that Epistle written for? what meaning can be extracted from it but this, that the Jewish worship was a system of types, shadows, images of future realities? Those realities have come. Type has merged in antitype. Shadow has given way to substance. Prophetic images have done their work and passed away. The whole was a preparation for Christ. It is impossible to recall or perpetuate it. You might as well try to make morning perpetual, or spring perpetual, or childhood perpetual. It cannot be done. It is not done even by those who appeal to Jewish example. The appeal is simply a pretence to give the colour of Scripture sanction to what is against Scripture teaching. It is the old attempt renewed to Judaize Christianity, against which St. Paul so earnestly protested. It is going back from Christ to Moses, an act which Moses would have denounced. It is an attempt to force back divine truth to limits and restrictions which it has long outgrown."

—The *Friend of India* says:

"In the *Bombay Guardian* of last week we find the following on the front page:—'Two persons have been killed under the wheel of the car of the *Friend of India's* favourite deity Jugganath, not at Pooree, but at Kissengunj, in Eastern Bengal.' The Editor of the paper in which this simple, unadulterated, and unredeemed misstatement—that Juggernaut is the favourite deity, or any deity, of ours—appeared, is one of the most markedly religious characters in India. If the passage had appeared in a secular newspaper we should most likely have passed it over, but coming from a missionary of missionaries, we do, rightly or wrongly, look upon it with loathing. On the next page of the paper we find an article on 'Reason in Faith,' on the next an article on 'Our Revival,' and another on 'What is Truth?' The question 'What is Truth?' admits of an easy answer. Truth is the opposite of falsehood—Christian or Heathen. Well may Dr. Duff lament the want of Missionary spirit. When Israel's very prophets prophesied falsely Israel was in a bad plight."

Our statement was not a misstatement at all. In the sense in which it was used, and would be understood by the readers of the *Bombay Guardian* generally, it was a well-deserved characterization of the remarks that appeared last year and again this year in the *Friend of India* on the subject of the Juggernaut festival. The open and avowed object of those remarks was to redeem from opprobrium and hold up to commendation these festivals, and the tendency was to cause the Native reader to find complacency in them, and the ordinary English reader to infer that the worship of this deity was by

no means so degrading and demoralizing as missionaries had represented it. Nobody supposed that we meant to charge the editor of the *Friend of India* with having any particular weakness for the idol itself, or with being in danger of worshipping it. The editor of the *Friend of India* has great sensitiveness with regard to anything affecting his own character, and is filled with "loathing" by the epithet which so naturally fell from our pen in view of his unhappy laudations; but it seems to us a little of this sensitiveness for the sacred cause of Truth, which includes the honour of Him whose word is truth, would have led him to prefer any self-sacrifice to the utterance of eulogistic words in connection with idolatrous festivals. We are glad to find that "M.," well-known to us on this side of India, and at present resident in Calcutta, has entered his protest against the course pursued by the *Friend of India* in a letter to that journal, portions of which we here subjoin:

"Juggernaut at Serampore may be comparatively innocent; of the abominations of Pooree there is, and can be, no question. Unhappily, you have been understood in many quarters as rehabilitating Juggernaut in all his manifestations. Some Native papers are very glad of any excuse to whitewash idolatry; and the support of the *Friend of India* is an unlooked-for windfall to such, which they are certain to use, and abuse. In dealing with such questions one must carefully weigh every word he writes.

"Our desire to see the people happy must not blind us to the debasing character of many of their enjoyments. Many of the vilest superstitions—dishonouring to God and ruinous to man—have been mirthful in their way:

"'In wanton dance they praise the bounteous Pan,
And thank the gods amiss.'

"Or to go to an authority far higher—'Neither be ye idolaters, as it is written, The people sat down to eat and drink, and rose up to play.' Doubtless there was immense festivity when the golden calf was set up; yet I am sure you will not question the justice of the stern punishment that was inflicted. Patriot never loved his country as the great legislator loved his people; yet he saw that the tremendous chastisement was necessary to prevent the spread of a seductive idolatry that passed insensibly into utter licentiousness. And similar is the connection of idolatry and gross evil in every form of Krishna worship. *Religio pessimus est cultus imitari* (Juggernaut, I suppose you know, is the most famous manifestation of Krishna).

"When I saw the Car Festival at Serampore, I found the exhibition rather trying. There was nothing edifying in seeing the shapeless log (Juggernaut is no Apollo Belvedere) hoisted up as the visible 'lord of the world,' by a rope round his neck,—nothing gladdening in the shout of the multitude who held that the very sight of that hideous idol gave salvation. But what was above all things saddening was the presence of several young men from Calcutta and other places—educated in English to a considerable extent—who had composed songs which were that day sung in praise of Juggernaut, and who joined in all the ceremonies of the occasion with full enjoyment. I see the *Indian Mirror*—which has spoken in reprobation of the festival—declares that many young men who ought to know better go to the Serampore festival along with loose women and there engage in all polluting orgies. Poor India! 'If the light that is in thee be darkness, how great is that darkness!' The conduct of such men is simply infamous.

'Yet they —so perfect is their misery—
Not once perceive their fine disfigurement,
But boast themselves more lovely than before.'

"These are but a few of the reasons that make most of us regard Juggernaut as an unmitigated abomination. So that you need not wonder that we are startled when the *Friend of India* unexpectedly turns up as *Advocatus Diaboli*."

There is not much difference, we take it, between Advocatus Diaboli (if we literalize it) and the expression used by us. But see now, how the *Friend of India* speaks of the *Bombay Guardian* in the extract given above. If we were engaged in propagating Atheism, Pantheism, or Mormonism could he have been severer? He shows us plainly what he regards as the unpardonable sin. We suppose he will never more find any thing good in the *Guardian*. We expect to find a good deal that is good in the *Friend of India*.

The Bombay Guardian.

SATURDAY, AUGUST 3, 1872.

REASON IN FAITH.—VI.

Christianity rests upon a great supernatural fact, the resurrection of Jesus Christ from the dead. Overthrow this fact and you overthrow Christianity. For Jesus of Nazareth did not appear among men as a mere teacher or counsellor, but as the Christ, the predicted Saviour of the world, who was to die for the sins of men, and the efficacy of whose sacrificial death was to be declared by his rising from the dead. This was the pivot on which all turned, by which all his acts, words, life were to be lifted out of the region of doubt into the region of clearest evidence. If he rose not again from the dead, the Jews were right in what they said and in what they did, and Christ was false; and it would have been for the deluded disciples to hide their diminished heads where they could. His resurrection from the dead was God's attestation of all that Christ had said about himself and his mission and his salvation; a declaration from the throne, for all the world, like that made at Jordan for those who witnessed Christ's baptism: This is my beloved Son, in whom I am well pleased, whose blood cleanseth from all sin, and whose righteousness is available for all that believe. Justification by faith is said to be *articulum stantis vel cadentis ecclesiæ;* so the resurrection of Christ from the dead is that great fact upon which the entire Scriptures of the Old and New Testament obtain or forfeit importance for all mankind. It is the keystone of the great arch that stretches from this sin-ruined world to the kingdom of heaven. What is it to me that Christ suffered in Gethsemane and Calvary, if God sees nothing propitiatory in those sufferings? The question is not, if Jesus is one more added to the list of martyrs, or even at the very head of that list; the question is, is there salvation for men or not? Was Jesus wounded for my transgressions, bruised for my iniquities, or not? Were the iniquities of men laid upon him? Has he tasted death for every man? It is the question of salvation for our fallen race; and that question is answered affirmatively by the resurrection of Christ, negatively by his continuance among the dead. The whole subject of inquiry narrows itself in the first instance to this.

Now there is no fact in history of which we have more abundant evidence than this. It is very certain that this Gospel would never have come to me, if Jesus had not risen from the dead. Before Jesus had risen, Christianity had not in all his disciples a thousandth part of the force that it had in him. They were but the faintest shadow of himself. And he was perfectly aware of it. He knew that at his arrest they would all take to flight, and one of the foremost of them would deny him basely. Nor had they any commission from him to carry his Gospel to men. They were to get their commission and get their fitness from him, after his resurrection. Their powerlessness was manifest to the Jews, and the latter would not trouble themselves to lay hands upon them, knowing that they had no power apart from Christ, and that in crucifying him they were crucifying his cause. To go preaching the Gospel was to go about seeking dishonour, suffering, the loss of all things, death; to embrace that Gospel was to embrace reproach and persecution; and it needs but a little reflection to see that the propagation of Christianity would have been a sheer impossibility if Jesus had not risen from the dead and placed the disciples in communication with divine power.

The writer of this, after having been for many years in profoundest infidelity, had his attention drawn to the career of the apostles, and to the evidence afforded by the extraordinary labours, sufferings, successes of these twelve men that Jesus of Nazareth had actually risen from the dead and ascended up on high. His attention had, however, been previously drawn to a remarkable fact which seemed to show that the same Jesus who was crucified many centuries ago had power to accomplish things upon the earth at this day, which no mere man could accomplish.

There was a young lady dying of consumption, in a certain city. She was surrounded by all that could make life attractive, and it seemed, especially to one who was much bound up in her, one of the saddest of all conceivable things that she should go down to a premature grave. She herself would have gladly lived; there was a hope in life that death could not offer. There was in the same city a lady in whose school she had been a pupil; this lady incidentally heard that her former pupil was dying, and not prepared to die. She went to see her, but was not allowed access to the invalid; she would not however be denied, but persisted, and almost forced her way to the sick chamber. The Lord blessed her ministrations, and she was enabled to show the patient her need of the Saviour, and to lead her to Christ. Then was all fear of death removed; the desire to live left her; the hopes that seemed to irradiate this life shifted to the life to come, but elevated and enriched a thousand fold; a sweet peace possessed her soul, and she died rejoicing in the assured conviction, that she was going to be with Christ. Whatever grace and beauty seemed to belong to her in health, were eclipsed by the spiritual grace and loveliness that invested her last hours as with a halo. There was one who would have given all his interest in life to impart the least alleviation to her pain, to have diminished in the least the sting of death; but he was made most painfully conscious that this was utterly beyond his power to accomplish. Now the fact that arrested his attention was that that Jesus of Nazareth who had been so long disregarded and scorned by him, should come to the dying one and give her peace and sweet content and joy in the assurance of a blissful immortality: here was something marvellous and inexplicable. He was bewildered. The effect wrought corresponded with that which only the sublimest truth, in connection with a present divine power, could accomplish; it was the removal of the sting from death, the bringing of life and immortality to light, the opening of a door

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into a glorious and holy heaven; and all this heightened by contrast with his own utter impotency and total penury of help. Then, as we have said, his attention was drawn to the extraordinary career of the apostles as dwelt upon by Paley in his Evidences of Christianity, in proof that Jesus was actually risen from the dead, and now at the right hand of the Majesty on high. Then the scales of eleven years fell from his eyes, and he saw plainly that Jesus was the Saviour of men, the only Saviour of sinners, and was enabled by grace to receive him as his own Saviour, and thus to become as *conscious* of the Saviour's existence as he was of his own.

Yes, my friend, Hindoo, Parsee, Mahomedan, European, be you who you may, it is a Christ now living that is offered to you. You are asked to believe in One who though he died for your sins 1,800 years ago, still lives and is knocking at the door of your heart that he may give you that very eternal life which he died to obtain for you. Submit to him, receive him, and you will have no need of any other evidence than you shall then find in your own heart.

THE LATE Dr. DUNCAN.

We have been reading, with uncommon interest, the "Life of the late John Duncan, LL.D.," by Dr. David Brown of Aberdeen. Dr. Duncan had an idiosyncrasy compounded of strangely-sorted elements. His habits during the greater part of his early life were not by any means such as to constitute him a model for men. Lawlessness is the word that best characterizes these early years. When he entered the Divinity Hall of the Established Church of Scotland, to prepare himself for the ministry, he was an atheist! For three years, all which time he was a divinity student, he was an atheist. "I had three years of dreary Atheism, and during that time I made a doctrinal atheist of a pupil of mine, who died." Dr. Brown, his biographer, says that it was Atheism in the form of Pantheism, recognizing no deity but 'the all,' no personal deity. I was a Spinozist, he says, and he strongly insists that Pantheism is not Theism. 'I had to throw the system to the winds that I might live.' But it was long before he came to the true life. Recovered from Pantheism, he continued for nine years an unconverted man, acknowledging the Bible as a revelation from God, but unacquainted with the true spirit of it.

"I have long thought that without an eternal Logos [Word] you must have an eternal Kosmos [Universe]; and I therefore suspect that a monopersonal Theism [the Theism of the Unitarian, the Deist, the Mohammedan] *is impotent against the Pantheist.* So that, since the controversy has passed from its old atheistic phases, I doubt if either Deist, Socinian, or Mohammedan will be able to cope with the Pantheist."

And we are persuaded that Dr. Duncan was right in this view. 'Who is he that overcometh the world but he that believeth that Jesus is the Son of God.' Not holds the doctrine simply, but has that faith whereby the Son of God is brought into alliance with the believer. No one thing is more universal in India than Pantheism; and it is not Brahmo Somajism that will overcome it.

During the nine years above mentioned, Dr. Duncan continued his divinity studies and received Licensure as a preacher of the Gospel.

Dr. Brown, who had been his companion in Aberdeen during these years of theological study, greatly admired his remarkable powers, and to some extent sympathized with him in his erratic views. Perhaps we are wrong to call them years of theological study, for Dr. Duncan was perfectly omnivorous in his literary appetite; languages were his speciality. In 1825 Dr. Brown, then in Edinburgh, became the subject of that great change, whereby the soul passes from death to life. Dr. Cesar Malan was then in Scotland, and his method of presenting the Gospel to men, urging upon them the duty of immediate acceptance of Christ, startled the good people not a little. Whenever a company came together to meet him, in a private house, he would go into a separate room, and would ask the company to come to him, one by one, for ten minutes' conversation and prayer, and in these ten minutes he would seek to lead the individual there and then to an assured faith in Christ. Dr. Brown was led to compare this teaching with the New Testament itself, and the result he thus expresses: "We could not but feel that Malan's way of pressing for immediate decision, requiring a present surrender to these overtures of mercy, and the acceptance of *a present salvation*, was more reasonable and apostolic than that life-long uncertainty which seemed to be regarded as the normal condition of the Christian life." Soon he was inspired with an earnest desire to try the effect of this view upon Dr. Duncan, and he went to Aberdeen, earnestly hoping that God would use him for the spiritual recovery of his friend. We cannot resist the pleasure of quoting the following striking account of a night interview between the two friends:

I waited till I had reason to know that his teaching would be concluded for the evening; and though the sky was so inviting as to tempt him to stay out, I had a good hope of finding him at home. Accordingly, at half-past eight I called at his lodgings, * and found him in his room—doing nothing; perhaps thinking what he would do with himself that fine evening. He asked me to sit down, but after exchanging a few sentences—on my part, more for form's sake—I said, "Won't you come out and take a walk this fine evening?" He agreed; but instead of his former freedom and buoyancy whenever we met and walked, he seemed now to be on some ceremony with me, and there was a gravity in his air and a measured caution about all he said, which seemed plainly to show that he was fully aware of the great gulf that now parted us. Nor was I sorry for this, believing that when we came to close quarters it would place me on a vantage-ground with him. But for a long time it seemed impossible to get to the point. We had, no doubt, much general ground to reconnoitre in the first place, and I allowed the conversation to flow for a time so freely on current events, on literature, on criticism, and on *general* theology, that he might at length unbend and open a door for closer work. But whenever the moment for that seemed close at hand, perhaps scenting my object, he contrived to turn the current, and once or twice succeeded so well that I had almost despaired of reaching his heart. But I was determined not to leave him; and instead of saying to myself, "Go thy way for this time," I betook myself to Nehemiah's course, when he stood before the king of Persia—"So I prayed unto the God of heaven."† And the answer came as speedily as it did to him. My friend had dropt a slight allusion to our old talks on the Person of Christ. That was enough for me; and with an eagerness and trembling joy at having at length found my opportunity, which even now I vividly realize, I said, "Ah! friend, those were sad days to me—days of disorganized beliefs, of relaxed spiritual and moral tone, of universal and mournful declension. True, I made immense progress in the literature of theology, in Biblical criticism, in exegetical insight; and I despair not of some day or other turning that to some good account in the service of Christ. But the true key to the Bible was then wanting, and not having the mind of God, how could I rightly interpret His Word as a whole? But now I see things in another light; and to me it would be a joy unspeakable if you and I, who so long walked together in darkness and pride of speculation, were now to see eye to eye, and help, more than ever we hindered, one another." The ground thus broken, we set to; he making desperate attempts to blunt the edge of my arguments and pleadings—sometimes trying to close the discussion by saying, "That is your opinion, but it is not mine;" sometimes making light of the difference between us—while I held to my point, feeling as I proceeded that I was gaining upon him, and thus acquiring fresh courage. By this time it was midnight, and though we had done little else than go backwards and forwards over the same space of ground for more than three hours, now that it was as dark as it would be, our walking ground became still more contracted. Under what Aberdonians well know as the Correction-Wynd dry bridge (over Union Street), we did nothing now but walk backwards and forwards for fully two hours and more. "Tell me," said I, "what of natural and revealed religion you hold to, that I may know what common ground we have." This appeal had a wonderful effect. He stood stock still. Then turning round to me with an air of unusual solemnity, he said: "David, I must now be plain with you. Time was when I was so sunk in Atheism that once on seeing a horse I said to myself, 'There is no difference between that horse and me.' But Dr. Mearns brought me out of that, and I have never since doubted the existence of a Personal, Living God. But he convinced me, besides, of the truth of the Bible as a historical record. So I have come to believe in the Jewish religion, and in Christianity as the complement of it. But the *doctrines* I can't and I won't believe—I mean the Divinity and Atonement of Christ."‡ "But what if they are written in that Bible which you say you admit? you'll have to believe them. Ay, friend, that towering Luciferian pride of yours must come down, and you must become a little child, willing to be taught, else you have no part in the kingdom of heaven, for Christ, your Master, says so. But tell me this, What has your religion done for you? I know what mine has done for me—what has yours done for you?" "Well, not much, I confess. To tell you the truth, the words 'heaven' and 'hell' sound in my ears with as little effect as the words 'tables' and 'chairs.' And yet I do sometimes feel a little." "What you *feel* is not the question. What I want you to tell me is *Are you holy?*" I knew I was here touching a sore place. So, looking him full in the face—the dim light now just sufficient to reveal his cowering look—I awaited his answer. "No," he replied, "I am not." "No, nor ever will be," I hastily interposed, "so long as God's way of salvation from sin is to such 'Greeks' as you foolishness; but to us who believe it is the power of God." "Ah! David, but that's just what I can't take in yet. Can't I be saved without the *doctrines?*" "What! are you going to potter at that rate with so solemn a thing as salvation, trying at how cheap a rate—with how small a sacrifice of your own prepossessions—you can be let off? If my apprehensions and experience are worth anything, all that is worth a straw in Christianity lies in 'the doctrines.' Not that I undervalue its lofty views of God, of morality, of holiness, of a future state, and so on; but take away the great doctrines that you wince at, and you loosen the foundations on which all the other things rest, and shake the whole edifice. But only surrender your soul to Christ in the Gospel, and those great powers of yours, now running to waste, will seem as if they were newly imparted, and go to noble effect." "Well, David, all I can say is, I can't take that in just yet." There was something, however, in the subdued and half-tremulous tone in which this was said, which, far from dissipating, only encouraged me to proceed—but in quite a changed tone. Taking it for granted that I had so far gained his assent, and believing that his difficulty would now lie chiefly with that "evil heart of unbelief," I suggested one encouragement after another till, like a child, he proceeded to question me how, *supposing* him a real Christian, he was to act in such and such circumstances. Never during all

* For those who know the spot I mention the place—66 Green. The whole scenes of that memorable evening, and every feature of the ground we trode, are at this moment as vividly before me as they were when the events occurred—forty-five years ago.

† Nehemiah ii. 4.

‡ "I remember," said he to Miss R. about seven months before his death, "when fully convinced of the truth of Scripture, of shrinking from the Deity of Christ. *I would rather disbelieve the Book than believe that.*"

this time had we thought how the hours were passing; in fact, now we scarcely walked at all, but under the bridge stood talking in a subdued tone, and so lovingly that I thought he would almost take me into his arms. We now spoke of parting—it being, to the best of my recollection, between two and three in the morning; but he would not let me go till we arranged to meet again next day at noon. This gave me the cheering conviction that all unwillingness to come to close quarters with me had vanished, and that we were now at length on a new footing together. So with a full heart I went home, going to sleep with little sense of fatigue, and rising with the tranquil hope that what had been sown in weakness by me might be reaped by the honoured servant of Christ who was to arrive in Aberdeen that evening.

This honoured servant of Christ was Dr. Malan. But our article is so long, we must defer to another number what additional remarks we have to make.

WHAT IS TRUTH?

Wherein is excess. (Eph. v. 18.) 'In which' agreeing with wine; in wine is excess; this seems to be against *the use* of wine. Seek not elation, elevation of spirits in wine-drinking, but in the Spirit. Men eagerly desire to lift themselves above the dead level of ordinary life; they are not happy in themselves; the common level of life is dull, unsatisfying; and they seek that excitation of their faculties and affections which wine and other stimulants impart for a little. But there is a better way. The Spirit of God comes to us for the very purpose of lifting us above the low unnatural level of life; he stimulates our powers by means of highest truth, not by that which is fictitious; he gives us the consciousness of immortality, and bathes our spirits in the peace of God himself. Men at their banquets, under the influence of wine, begin to sing songs; and Christians, filled with the Spirit, sing to one another in psalms and hymns and spiritual songs, with joy unspeakable. One of the Vedas is devoted to the glorification of the Soma-juice, a spirituous liquor regarded by the Vedic priests as divine, and its inspiration as the indwelling of God. So it would seem as though this kind of inspiration were Satan's base imitation of the light and life that come to the Christian believer with the Spirit.

Submitting yourselves one to another in the fear of God. (21.) We show that we have truly submitted to God, by submitting to one another. If you cannot forego your own preferences for the sake of your brother, you show that you are not guided by the will of God. We pray, Thy will be done; but with how much sincerity? this we may ascertain by considering whether we are in the habit of putting ourselves below our Christian brethren. It is in this way we show our love to God. There is in society a great deal of submission to others; but the motive here is to please man, to curry favour. This is not Christian submission; it is a disguised selfishness. But when for Christ's sake we submit to our brethren, we consent and even wish that their interests and comfort and honour be consulted before ours; we take the lower place, and are content to stay there.

Wives, submit. (22.) If married people wish to realize how much happiness the married relation can secure to them, even in this world of confusion, let them diligently apply themselves to these instructions. This is their *magna charta*. The married relation, when thoroughly ruled by the Spirit of God, is the means of bringing both husband and wife into a marvellous union with Christ. Here, in the family, should begin the fulfilment of Christ's prayer (John xvii.), and should extend from thence outward to other Christians.

That it should be holy and without blemish. (27.) This is Christ's aim; to sanctify, purify, beautify the church and exhibit her a perfect bride; and this he aims to accomplish and will accomplish by the word. And we shall be in sympathy with him just as we make this our great aim; seeking first to be unblamably holy, next that our brethren and sisters may participate in the blessing. That Christ, the glorious object of our hope, may be formed in us and revealed in us; the manifestation of the sons of God, for which the whole creation groaneth and travaileth in pain.

Nourisheth and cherisheth it. (29.) We are not only as near and dear to Christ, as the bride to the bridegroom, but are his own body. He has identified himself with us; he is glorified in us; the perfection of the branches is the perfection of the vine; in seeking perfection we are seeking that which Christ has most at heart.

This is a great mystery. (32.) This marvellous union with Christ is a mystery to all whose experience falls short of the reality; like other mysteries, it can only be apprehended experimentally; no man can tell it to another. There are many successive heavens in Christian experience; from glory to glory.

In the Lord. (vi. i.) It is right that children should obey their parents in the Lord, *i.e.* so far as the will of the parents does not clash with that of God. Some perhaps thought it was right to disobey and forsake heathen parents; but no, it is not right; they are to be honoured and obeyed, except where obedience would be disobedience toward God.

With fear and trembling. (5.) This does not mean with servility; but with anxiety to please, solicitude to do well your part.

The same shall he receive. (8.) Christians in subordinate positions are here taught that if they seek to honour Christ by punctual and cordial performance of the duties of their office, they need not be discouraged even if they find their service unappreciated; Christ will appreciate it, and they will receive from him something better than promotion or pension.

Threatening. (9.) Threats of punishment are not the most powerful motives to employ. Get them attached to you, and a kind word will go further than any threats.

The whole armour of God. (11.) The soldier that enlists is not obliged to provide himself with arms; arms and accoutrements, everything, is provided by the state. So the Lord will not let us fight his battles with any weapons of our own; we must take his armour, all of it. Our own abilities are of no use in this conflict, until we have traced them to God, and made them over to him, and learn to receive them moment by moment from Him, of whom, through whom, and to whom are all things.

Against principalities. (12.) Men have the idea that what their will has generated their will can annihilate; they have willed to sin, and when they will they can tread their sin under foot. But before they can get a real victory over sin, they will find themselves in a fearful conflict, and will be amazed at the tremendous power of resistance put forth by sin. As in the Arabian story, the tiny casket sealed with the seal of Solomon, found on the sea-shore, had but to be once opened and straightway the imprisoned demon shoots up into a stature that reaches the skies, laughing to scorn all attempts to re-imprison him. In the struggle with sin it almost seems as though sin had almighty power, in comparison with our own wretched ineptitude; at all events, we learn that only almighty power can vanquish it. It is easy to take out some bricks from an embankment; but when the floods of waters have once broken through, who can sweep them back again to their old place?

And your feet shod with the preparation of the Gospel. (15.) The best defence of the evangelist is to be intent on declaring the glad tidings of God's good will to men. Better than replying to attacks made upon him, will be this indefatigable aggressiveness. The Gospel announces the coming of the Prince, the Saviour, and prepares the way for him by what it tells you of his dying love and rising glory, convincing you of your sin and need, and of Christ's readiness to bless you. Thus the preaching of the Gospel is preparation, pioneering.

The fiery darts of the wicked. (16.) Suggestions of the world's wrath and opposition to be encountered; of the world's favour to be forfeited or secured; of God's displeasure on account of your sin; doubts of Christ's faithfulness; of the possibility of finding all your heart needs in religion,—and the like.

All perseverance. (18.) This perseverance of the saints in prayer, in the Spirit, is the best pledge of their own salvation and of that of others.

For all saints. This earnest absorbing prayer for all saints, not for a few choice spirits of your own company, but for all Christ's people, will be found a most important part of the armour of God, that is, of the Christian's defences. Many would do well to weed themselves out of their own prayers, and fill them with all saints. A long-desired light will thus break upon many. Faith and love will both make a sudden bound. Faith, because you honour God by leaving your interests with him; love, because you occupy yourself with the objects of love.

And for me. (19.) He wanted to ask their prayers for himself, but first he engages them to pray for all saints, and having secured this, ventures to commend himself to their prayers. And what he would have them ask for him, is not that he may get out of prison, so much as that he may speak boldly, wisely, and successfully.

That love our Lord in sincerity. (24.) With an uncorrupt, genuine love, revealing itself in self-denying efforts to carry out his will, and get men saved. Any other love is insincere.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Sir,—Replying to your remarks in a recent issue on "Drinking among Natives," the *Hindu Reformer* professes to take you to task and says "He" (the Native labourer) "lives in no elysium of fancy, he enjoys no music of the spheres," &c. Now, I do not know where the *Reformer* resides, but if he would visit some of our densely populated neighbourhoods where the labourer lives, I think he would alter his tone a little. Let him, for instance, pay a visit to Camateepoora about 10 P.M., and listen to the music of the spheres there, especially in the vicinity of his favourite liquor-shops; labourers and artizans of every degree, and in every stage of drunkenness; wives and children screaming under the savage onslaughts of drink-maddened fiends, cries of "sepoy! sepoy!"; the thud, thud of the drunken labourer's blows on the body of his wife until the policeman arrives; cries of children, yelping of dogs, all go to make up the music he would there hear. Am I drawing a picture from fancy? Ask the policeman at Bellasis Road Junction; inquire of respectable people whose means compel them to live in and near such places; watch "the little wet thing" as it runs in a constant flow from the tap of the green and red painted barrel in the "Goota," and then think of the assertion of *Reformer*, "the poor labourers of our town spend rarely more than a pice a day in drinking."

MARK TAPLEY.

To the Editor of the "Bombay Guardian."

Sir,—According to the Hindu Shastras, the soul of man—the conscious spirit—is the author of all sin; his body—as constituted of the unconscious, powerless elements—may be the instrument of his sinful acts, but in itself is quite innocent.

Will you please kindly tell us what is the Christian doctrine on the subject?

Yours,

26*th July* 1872. A. C. D.

[Sin is the transgression of the commandment, and the commandment is addressed to the intelligent and responsible part of man, which is the spirit.—*Ed. B. G.*]

Epitome of News.

Saturday, July 27, 1872.

—*Bombay Gazette:* "We yesterday received the following special telegram from Jacobabad:—'The mouth of the Muckanwai Canal is closed. The floods are abating. No lives have been lost. All danger is passed.'"

—*Indian Statesman:* "The Report of the Select Committee on habitual drunkenness recommends very stringent methods of dealing with the drunkard. He is to be prosecuted, imprisoned, and registered: and in addition to this, a home paper suggests the French idea that he should be made to wear a dress of a peculiar colour."

—Same: "The Str. *Cathay*, which brought out the last mails from England, is one of the new vessels recently added to the P. and O. Co.'s fleet. She is schooner-rigged with three masts and three decks, and was built at Dumbarton by Messrs. Derry Brothers. She is 360 feet long and 40 feet broad, with compound engines of 500 horse-power. Her gross tonnage is 2,982, and she is capable of carrying 329 passengers, her average speed being 13½ knots an hour. On her voyage out, which was the first, she lost three days in stoppages, owing to having grounded in the Suez Canal."

—*Advance:* "The U. S. Senate has had time enough to waste in personal and political wrangles for several years past, but it has not had time to attend to the case of Mr. George C. Bestor, who built a steam battery for the Government in 1863-5. Important changes were made in it by the Navy

Department during the process of its construction, and failing to get pay for the extra work and materials—$171,000 in all—he became bankrupt. For several years he has been in Washington pressing his claim. On Monday, the 13th ult., poor, wearied, and broken down, he died, and not having money enough to pay for his burial, his funeral expenses were paid by the Odd Fellows, of which order he was a member. On the night of the day of his death the Senate passed a bill, giving him $125,000."

Monday, July 29.

The *Delhi Gazette* states that Liakut Ali prayed for a light punishment on the ground of absence of cruelty, and on the liberal construction of the Queen's proclamation. The prosecution did not press for extreme punishment, but argued that accused had rebelled and caused crime. The Court said the prisoner was in power here and also at Cawnpore; it did not see a middle course between release and transportation for life. Sentence—transportation for life.

—The *Times of India* has an interesting sketch of the career of Juarez, who was born of pure Indian blood, in 1807, and died president of the Mexican Republic on the 18th instant.

—The *Sowdagur* says that rumours of failures are afloat in the Bombay cotton world, as cotton purchased at nearly 9 pence a pound is selling at Liverpool at less than 7 pence. Bombay has yet to suffer until she is fully waked up from the cotton dreams of ten years ago, and returns to the sober realities of grain, linseed, and other needed produce.

—Fall of rain up to Saturday,—60 inches at Byculla, 50 in the Fort.

—*Times of India:* "A European named James Jameison, formerly a Pilot in the Bombay Pilot Service, but latterly out of employment, was found drowned in a well on Saturday morning on the Esplanade, by the Gas Company's lamp-lighter, when going his rounds to extinguish the lights."

The Coroner's jury could not determine under what circumstances the deceased was drowned.

—*Delhi Gazette;* Moradabad: "The Mohurrum riot cases have occupied the time and attention of our energetic Judge, Mr. Carnac, for the past month. On Saturday last seventeen of the rioters were thus disposed of:—Four were sentenced to suffer the extreme penalty of the law, twelve to be transported for life, and one was released."

—A native contemporary gives some further particulars about the late attack at Veerumgaum by the Mahajuns on some of the railway employés and others. It seems that nearly 104 persons have been arrested as assailants. Summonses and cross-summonses have been issued by the parties on both sides. Mr. Little, the full-power magistrate of Ahmedabad, was to proceed to Veerumgaum to conduct an investigation into the circumstances connected with the affray, It is said that the Mahajuns intend to engage Bombay barristers to defend them.

—*Bombay Gazette:* "Sometime ago a party of Bhattias went to England, amongst whom were Mr. Ramdas Bhanjee and Mathooradas Khetsee. Dreading the ignominy of an expulsion from all social intercourse, these two young men, soon after their return to Bombay from England, proceeded to the holy shrine at Benares, to do penance for their sins! and after having undergone certain unpleasant processes, they returned to Bombay. But the Bhattia community was not satisfied with this, and wanted them to give an undertaking in writing to the effect that they would do whatever it required them, which of course they were unwilling to give. A meeting was held on Saturday evening to concert measures for expelling these two recusant youths from their caste. At the meeting they were invited to attend: and on their being questioned as to whether they were prepared to give in writing what the meeting require them to do, they declined and left the place. Discussion on the subject continued till past nine o'clock at night, but the meeting came to no conclusion."

—Lord Northbrook had promised to give Rs. 10,000 to the Mahomedan Anglo-Oriental College, if the Committee succeed in establishing it upon a hopeful basis. His Lordship says:—"While it would be inconsistent with his religious opinions to give any personal pecuniary assistance to the religious teaching which is (he understands) to form part of the course of studies at the proposed College, he will gladly contribute to the study of the Western Arts and Sciences, which it is one of the principal objects of the Committee to promote."

—Petroleum oil has been extracted from a vegetable substance found in the neighbourhood of the Coorong. Australia. Several sections of land have been taken up with a view to further search.

—It is stated that there are about 20,000 "total abstainers" in the colony of Adelaide.

Tuesday, July 30.

Bombay Gazette: "We understand that the trustees of the Sir Jamsetjee Jejeebhoy Translation Fund have entrusted to Dustoor Pestonjee Byramjee Sunjana the work of translating into Gujerathee the Pehlvi work, 'Dinkurd,' for which he is to get Rs. 15,000. There are nearly eight volumes of the work, and it will take about ten years for Dustoor Pestonjee to finish the task."

—The Toolsee and Vehar Lakes were yesterday placed in communication.

—The country ship *Solway* was totally lost on the Calcutta Sandheads during the recent cyclone. Ten of the crew escaped, and reported the loss of the vessel, the chief mate, and twenty of the crew. The Captain and three of the men had set out through the jungle to find the Rajah, and had not been heard of for four days.

Wednesday, July 31.

—*Poona Observer:* The palkees of the gods Nannoba and Tookaram of Allundee and Dehoo, which were taken to Punderpoor, were brought into Poona on Sunday last, and will proceed to Allundee to-day. These palkees are accompanied by four thousand pilgrims."

—Sakharam Yesoo was sentenced by Mr. H. M. Birdwood, Acting Session Judge, Rutnagherry, to death for the murder of a youth aged 12 years. "The object of the murder was, apparently, to obtain possession of a silver girdle worn by the unfortunate lad, of the value of Rs. 10, and an ear-drop and earring, valued at Rs. 2-8."

The sentence was changed to transportation for life by the High Court.

—A suit has been instituted to establish the liability of Government to pay in perpetuity an annual allowance of Rs. 20-11-5, and to recover arrears of the same allowance, to the expenses of a temple at Kakrolee, a place beyond the British territory. It was originally paid out of the revenue of the village of Koosad, in the purgunna of Oolpar, which was acquired by the British Government from the Peishwa in 1817. From that date up to 1854 the allowance was regularly paid by the village authorities, and was afterwards disbursed from the Mamlatdar's treasury. In 1866 the Government refused to make any further payments. The Hon. Messrs. Melvill and Lloyd have decided that the Government acts neither unjustly nor unreasonably in refusing to contribute to the expenses of a foreign temple. It thus appears that during many years Government actually went beyond their own territory to support idol temples.

A soldier has been sentenced at Rawul Pindee to ten years' penal servitude for having thrown a piece of tobacco in the face of his superior officer.

—A committee has been appointed about the Carwar Railway, by the Simla folks.

—The latest reports from Hyderabad as to the progress of the Nizam's Railway, are very satisfactory.

—*Overland Mail*, July 12: "When the members of the Royal Family and leading statesmen attend marriage ceremonies at Roman Catholic chapels, it occasions many comments among anxious Protestants. At least we are told, whether Mr. Gladstone be a Jesuit in disguise or not, "There is enough going on all around us to show that the aristocratic ban has been taken off Roman Catholicism in this country, and that it is not unfashionable to worship with Dr. Manning and the disciples of Ignatius Loyola." How far this is to be traced to the personal influence of Dr. Manning we need not consider; but in a day when Protestant Germany is making a united political demonstration against Jesuitical influence, it is notable that England is, if anything, leaning the other way.

The Rev. Donald Macleod, B.A., of the Park Church, has been appointed Chaplain to Her Majesty, the vacancy having been caused by the death of his brother, the late Rev. Dr. Norman Macleod.

The persecution of Justice Keogh has roused the indignation of his friends. He has gone on circuit, braving threats of murder given to himself, his wife, and his brother judge; but the Viceroy assures us that such precise measures have been taken to protect the Justice that there need be no alarm. Two grand juries have dared to be singular among general expressions of hatred of the judge. They have approved his manliness, and desire to see his dignity aud authority upheld. Meanwhile, the question comes again and again before Parliament as to the opinion of the Government upon the whole proceedings.

The London masons have come to terms with their masters, the latter conceding much that was demanded. The carpenters still hold out.

Amongst the deaths recorded this week are:—Major-General C. R. Scott, Colonel 100th Regt.; Lieut.-Col. T. Anderson, late 64th Regt.; Lieut.-Col. T. Gore, 88th Regt.; and Major R. P. Bishopp, late 18th Regt."

—The following strangs paragraph is going the round of the home papers: "A Christian sect of unknown origin and antiquity has been discovered by French missionaries to Loudiana, in India. By a voyage which extended 30 miles to the south of that place, they fell in with a company of Shikes, who profess to believe the New Testament as a divine revelation, and who consider Christ as the immaculate incarnation of the Deity. Their priest, *gourou*, teaches his people that Christ is about to reveal himself from Heaven, according to Matt. xxiv., xxv., and Rev. xix., xxii., but in his own person. This sect is wholly separate from other Indian tribes, and is considered by them as a truly Christian band. The number of its members was found to be on the increase, with the probability of large accessions in a short time. They observe the Sabbath, are accustomed to pray, and do not recognise the obligations of caste. The sect extends over the territories of the Maharajah of Putteala, and probably belongs to the Kuka race, despite differences in faith."

Thursday, August 1.

—We (*Englishman*) hear that all the persons arrested in connection with the late reported mutiny at Saugor have been acquitted except the pretended fakeer, who has been committed by the Magistrate to the Sessions.

—In response to a request from the Indian Government, several Utah farmers have given information concerning the methods employed to reclaim marsh lands in the neighbourhood of the great Salt Lake.

—*Times of India:* "The mania for examinations now-a-days is remarkable, but it seems to be forgotten that, except on first receiving an appointment, or in order to obtain promotion to a higher grade, examinations like the one against which the Telegraph masters and signallers have memorialized the Governor-General in Council can be of no real service to the department, and are almost certain to inflict undeserved injury upon a number of men who, in a long series of years, have proved they possess the requisite capacities, and are therefore entitled to the favourable consideration of the Government."

Friday, August 2.

—The Moulvi Liakut Ali has been taken to Howrah, on his way to Port Blair.

—*Bombay Gazette;* London: "The most serious thing for shipowners, however, just now is the price of coals, which moves upwards without any pause. Coals have risen 5*s.* a ton since my last, and there is a panic here among the householders."

—A soldier of H. M.'s 65th Regiment committed suicide at Agra a day or two ago. He lay down in his bed and shot himself with his rifle.

—The *Indian Statesman* says that Government have closed the school lately under the care of Miss Richmond.

The Str. *Delhi*, with the incoming Mails, left Aden on the 31st, at 8 P. M.

—The *Anglo-Catholic* will for the future be published once a fortnight, instead of monthly.

—The fair of Nassick Trimbuck, popularly known as Godavery Fair, which falls once every twelve years, commences from 13th September next, and will last one year.

—*Indian Statesman:* "Shesha Jyengar, the Travancore Brahman Pleader, who lately got his widowed daughter of thirteen remarried, has appealed to the British Resident of Travancore and Cochin against the decisiou of the Travancore Judge in the action taken by him against some men of his caste for creating a disturbance on the occasion. The appeal is said to be a very mildly worded one, and in the concluding portion of it, it is complained that the Judge confounded the Hindoo law with the Penal Code, and went out of his way to declare that in the eye of the Hindoo law the act of widow remarriage is termed sacrilegious adultery, a statement which the appel-

lant properly calls wantonly unjust, insulting, and disgraceful."

—Deaths last week, 391.

—*Times of India:* "A case has recently occurred in Bombay in which the prejudices of caste have been manifested to a most unusual, and even criminal extent. A native of Bhownugger, in Kattiawar, by caste a Kapoli Bania, wished to marry a widow of the same order, and having obtained the widow's consent, they came down to Bombay for the purpose of getting married. The next day at two o'clock, five ruffians, Kapoli Banias, unceremoniously entered the man's abode in Doongree, attacked and assaulted him, and threatened to take steps to bury him alive. The widow was in the house at the time, and they tried to intimidate her, but finding they could not succeed, they seized her, struck her several blows, and dragged her by main force into a carriage which was waiting in readiness at the door of the house. The man, who is a total stranger in Bombay, was quite overcome by the suddenness of the attack and the beating he received, and so it happened that this act of criminal violence was committed near one of the most crowded streets in Bombay in the middle of the day, and notwithstanding there were other persons in the house besides. No trace of the woman has yet been discovered, and her intended husband is fearful that some crime will be committed in order to prevent their ever meeting again."

We earnestly hope that the police will not be baffled in the search for the woman.

—Colonel Patey, commanding H. M. 56th, was thrown from his horse at Poona on Tuesday, and was said, by last accounts, to be lying in great danger.

Selections.

THE BENNETT JUDGMENT.

TO THE EDITOR OF THE "TIMES."

SIR,—Will you kindly allow me to express to such of your readers as are interested in the matter, a measure of disagreement with what you wrote last week concerning the recent judgment of the Committee of the Privy Council in the case of Mr. Bennett?

Their Lordships have done two things. They have laid down with great distinctness an authoritative interpretation of the Articles and Formularies of the Church of England on the subject of the Lord's Supper; and they have acquitted an individual clergyman who was accused of having published what amounted to heresy.

In dealing with the first of these subjects, they have arranged their decisions under the three heads of (1) Presence, (2) Sacrifice, and (3) Adoration.

1. Concerning the Lord's presence, they have written thus:—

"Any other presence than this—any presence which is not to the soul of the faithful receiver—the Church does not by her Articles and Formularies affirm, or require her ministers to accept. This cannot be stated too plainly."

2. On the subject of sacrifice they have written thus:—

"It is not lawful for a clergyman to teach that the sacrifice or offering of Christ upon the cross, or the redemption. propitiation, or satisfaction wrought by it, is or can be repeated in the ordinance of the Lord's Supper; nor that in that ordinance there is or can be any sacrifice or offering of Christ which is efficacious to procure the remission of the guilt or punishment of sin."

3. On the subject of adoration, after a long discussion, they have summed up thus:—

"It follows, then, that the Church of England has forbidden all acts of adoration to the sacrament, understanding by that the consecrated elements. She has been careful to exclude any act of adoration on the part of the minister at or after the consecration of the elements, and to explain the posture of kneeling prescribed by the rubric."

Such on these vital points is the language of this judgment. I have not seen an official report, but the accuracy in the main of what has appeared in the newspapers may doubtless be relied on.

The doctrines thus authenticated as indeed the true doctrines of the Church of England are our doctrines. They are the doctrines of those whom you are pleased to describe as the Evangelical body. Yes, we have believed them, and loved them, and preached them, and published them, and catechized them all along. We are in distinct, unequivocal, verbal accord with these decisions of the highest Court of Appeal, and therefore we most legitimately feel ourselves confirmed by this judgment as the loyal and dutiful sons of the Church of England, cordially receiving what she receives as to presence, denying what she denies as to sacrifice, and excluding what she excludes as to adoration.

If these doctrines—now beyond reasonable dispute the doctrines of the Church of England—had been the doctrines of Dr. Pusey and his pupils, to the second and third edition, the defections to the Church of Rome which have been our disgrace, and the divisions among ourselves which constitute our danger, would not have occurred.

In the announcement of these decisions there is no intimation of any doubts in the minds of any of their Lordships, or any differences of opinion among them. But on approaching the application of all this to the special case before them, they write thus.

[Here follow extracts from the Judgment, which we omit. ED. *B. G.*]

How, then, do we all stand in the light of this judgment? Surely the result is not an open door to the excesses of latitudinarianism. Their Lordships with one voice and with unfaltering decision have defined what is lawful and what is unlawful on this great subject. In so doing they have nobly vindicated the Evangelical clergy, whose household words of doctrine are now endorsed by the matured conclusion of the final Court of Appeal.

With acknowledged hesitation and division, a majority of them have prevailed to give Mr. Bennett what may be truly called a narrow escape. In so doing they have sharply rebuked all those whose estranged affections betray them to the use of language rash, ill-advised, and perilously near to a violation of the law. It would seem, indeed, that it was chiefly, if not altogether, in consideration of the highly penal character of the proceedings that Mr. Bennett received the "benefit of a doubt." I must say that were I so situated relatively to the Church of England, I would feel called on either to change my language, with a public avowal that I had done so, or to change my position. I am, Sir, your obedient servant,

HUGH M'NEILE.

The Deanery, Ripon, June 17.

Miscellany.

—The Rev. Dr. Chas. J. Brown, Moderator of the recent Free Church Assembly, Edinburgh, in his closing address on "Power in the pulpit," said:

"To the question wherein chiefly lie the elements of power, and correspondingly of weakness in the pulpit, I answer, in the minister's

CONSCIOUSLY AND DELIBERATELY AIMING AT THE RIGHT ENDS,

both in his preparations for the pulpit and in his preaching from it. Aiming at the right ends. Neither can this possibly require to be proved, but only to be believed, realized, practised. For we are fishermen. "Come after me," said Jesus, "and I will make you fishers of men." But what fisherman ever thought of taking his lines, and preparing his hooks and baits, and going down to the water, and laboriously fishing, indifferent all the while about any result, about the taking of fish? And here I do not point, on the opposite side, to any such low and simply despicable ends as "entering the priest's office," and preaching "for a bit of bread." "Oh, the ministry," as one said, "the most honourable of professions, is the most dishonourable of trades!" But then, unhappily, there are intermediate ends betwixt that and the true one of the saving of precious souls, very subtle and plausible for our poor hearts, and in which we are but too apt to settle down content. Especially there is the end of what is called "doing our duty," "getting comfortably and acceptably through our work." Ah, doing our duty, getting comfortably through our work! But what of the souls meanwhile that are either saved or lost? I remember Luther says somewhere in his "Table talk," "Though I am now an old man, and accustomed to preaching, I tremble as often as I enter the pulpit. Does any one say, Duties are ours, issues are God's; the saving of souls lies not with us, but with the sovereign God? But I say that God's holy sovereignty is simply abused and prostituted when it is made a cover for our sin in not aiming consciously and deliberately at the end of our whole work together "I will make you fishers *of men*;" "I send thee to open their eyes, to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them that are sanctified, by faith that is in me."

And I said, aiming at the right ends in our preparations for the pulpit, as well as our preaching from it. In truth, the ends aimed at will determine largely the whole kind and character of the preparations. If the end be anything short of saving our people's souls, then plenty of room will be found for neat sentences, and well-rounded periods of mere words, with other things which, with that end steadily in view, would simply appear altogether out of place; while, for that end, other and far different things would irresistibly suggest themselves to be thrown in from time to time, such as, "Are you saved, my dear hearer?" "Are you born again?" "How is it with you and with me?" &c., &c.

To the question, wherein chiefly lie the elements of power and correspondingly of weakness in the pulpit, I answer, in the minister's

APPREHENDING THE STRENGTH BY WHICH, AND THE KIND OF WORDS BY MEANS OF WHICH, THE ENDS ARE TO BE ATTAINED.

Apprehending the strength *by* which. No fear of this, if the ends themselves are but realized and aimed at. "Son of man, can these bones live? And I answered, O Lord God, Thou knowest"—certainly, Lord, by no power less than thine—"God, which quickeneth the dead, and calleth the things which be not as though they were"—"That ye may know what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which He wrought in Christ when He raised Him from the dead,... and (raised) you who were dead in trespasses and sins." But then, if God's omnipotency alone can accomplish the ends, may we not be at least somewhat less anxious about the *kind of words* by means of which they may be attained? Nay, not at all the less; for it is written—and I care nothing about the *quomodo* here, enough to know the *quod*—that Paul and Barnabas went into the synagogue of Iconium, "and so spake, that (in such a manner spake as that) a great multitude, both of the Jews and also of the Greeks, believed."

Three things here, in the very briefest manner, about the kind of words. That they be, first, words expressive of living thoughts—arousing, searching, directing, comforting, as the case may be—gathered out of the storehouse of this blessed volume. In fact, in the first instance when preparations are entered on, the mere words may be left to shift very much for themselves. Thoughts chiefly are to be sought, materials of ample thought, together with a simple and natural outline, or plan, according to which to arrange them. But now, second, words have become of nearly as much moment as thoughts, because the hearer can know your thoughts only by your words. Style, which is just nothing for its own sake, is a very great deal as the vehicle of thought—for the lodging of it in the hearer's soul. Have you got thoughts? Then with all care seek words, clear, telling, burning, appropriate, and to be uttered audibly, pleasingly, articulately, by which to convey them. And third, let both thoughts and words go straight from you to your congregation, without any intervening *media* to carry off the force—without, I take leave to say—without, if it be at all possible, a read manuscript intervening—to draw your eyes down, and off from the eyes of your hearers. "I was more helped in my preaching," said John Livingstone once, "by the thirsty eyes of the people than by anything else." On this somewhat delicate subject I will only say this. I venture to predict that after I am dead and gone, if the power of the pulpit in Scotland is to continue and to grow, read sermons, save in exceptional cases, will be discarded, even as reading from a manuscript is quite unknown both in the senate and at the bar. I think I have taken as much pains as most men with my pulpit preparations these forty-one years. Oh, they have been, and are at this day, as much as ever, a very enthusiasm, passion with me—scarce one Sabbath's work over when I am into another. But I never read a sermon in my life; and the recollection assuredly has no place among the things I look back on with regret.

To the question, wherein chiefly lie the elements of power, and correspondingly of weakness, in the pulpit, I answer in the offering of

MUCH PRAYER ABOUT THE WEEKLY PREPARATIONS

for it, and, specifically, at the close of them of a

Saturday evening. Oh blessed Saturday evenings in which the minister, after his preparations have been pretty well completed, shall turn to such a chapter as Matt. xiv., and shall pray over those words (taken in their abiding principles), "He said unto them, They need not depart; give ye them to eat. And they say unto Him, We have here but five loaves and two fishes. He said, Bring them hither to me. And He commanded the multitude to sit down on the grass; and took the five loaves and the two fishes, and, looking up to heaven, He blessed, and brake; and gave the loaves to his disciples, and the disciples to the multitude." Or that blessed passage in Exod. xxxiii., "Moses said unto the Lord, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray Thee, if I have found grace in thy sight, show me now thy way, that I may know Thee, that I may find grace in thy sight; and consider that this nation is thy people. And He said, My presence shall go with thee, and I will give thee rest. And he said unto Him, If thy presence go not with me, carry us not up hence." Or that word in 1 Thess. i., "Our gospel came not unto you in word only but also in power, and in the Holy Ghost, and in much assurance." Or—one other example—that great word in the beginning of Acts, "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of me; for John truly baptized with water; but ye shall be baptized with the Holy Ghost, not many days hence." The offering of much prayer, I say, about our weekly preparations, and, specifically, at the close of them, of a Saturday evening.

TO THE CHRISTIAN MEMBERS OF OUR CONGREGATIONS,

I would fain say two or three earnest words on a single topic, *working for Christ*—the duty, joy, dignity, endless advantage to themselves, of the Church's whole Christian membership doing work for Christ. It were waste of time to go into any proof of the *duty*. That sacred work belongs to official persons only, is just a lie of the devil, and one which, when believed, serves his purpose the better that the same official persons are made themselves all but powerless for good when everything is left to them. I am quite clear that, if there were any difficulty—there really is none, but if there were any difficulty—as to proof here from Scripture, it were rather to prove the doctrine of a standing ministry, with its peculiar duties, than to prove that it is the duty of all believers, without exception, to both witness and work for the Lord Jesus. Therefore I only "stir up your pure minds by way of remembrance" of the *joy*, the exalted joy, of all such work for Christ, as Sabbath-school or Bible-class teaching; and district visiting among the poor; and giving away of tracts and leaflets; and dropping words of instruction, counsel, sympathy, to the ignorant, perplexed, tried; and acting (a mighty work) as "the Lord's remembrancer" by daily intercessory prayer; and, instead of wasting money on vain show (a pineapple, for example, on a man's table, that cost him two guineas), giving it away liberally, wisely, gladly, systematically, for all objects of Christian and philanthropic usefulness. Joy? It is the very joy of Christ—joy in the fellowship of his, who, when He had sought and found the lost woman of Samaria, said, "I have meat to eat that ye know not of; my meat is to do the will of Him that sent me, and to finish his work." And who thus shall tell the *dignity* also of all such work—so Christlike, Royal, Godlike—or the endless *advantage*, reflex advantage, of it for the workers themselves, begun in this world, where "the liberal soul shall be made fat, and he that watereth shall be watered himself," but to be fully known only when "the King shall say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."

—*Advance:* "The revival at Fort Scott, under the labours of Mr. Hammond, is of wonderful power. No room in the city would hold the crowds, and so an immense tent was procured. Three thousand people sometimes gathered inside and outside of the tent. The infidels employed a noted speaker from Leavenworth to get up opposition meetings, but he failed to draw an audience, and went away in disgust. The meetings go on with increased power since Mr. Hammond left. Hundreds are professing Christ. All the villages and country around Fort Scott for fifty miles are moved, and the people are holding revival meetings."

—The *Spectator*, in referring to *The Sling and the Stone*, says:—"The questionable interest which once attached to Mr. Voysey's utterances has passed away. It was a strange sight to see a man who rejected or was ready to reject every doctrine of Christianity, asserting with the utmost sincerity his right to occupy the place of a Christian minister. Judged by himself, he really has no claim to be heard beyond that of being able to speak in clear and powerful English. He is ignorant of the history and literature of the faith which he rejects, and a dislike, which seems to have grown into a passionate hatred, of all that is commonly accepted by believers in Christianity, obscures his natural intelligence and powers of judgment. We must give one instance of this strange perversity at the risk of paining our readers. All Christendom in every age has seen in the words of Christ upon the Cross, when he said to His beloved disciple, 'Behold thy mother,' and to His mother, 'Woman, behold thy son,' the expression of the tenderest love, careful of its human affections in the hour of supreme agony. Now listen to this teacher, who claims to have such intuitions of what love and goodness are, that we must listen to him, even when he would destroy our most cherished beliefs:—'Anything more heartless than this you cannot conceive. It betrays a soul in which all natural affection is dead, or in which it never even had birth.' It does not matter whether Mr. Voysey means to impugn the authenticity of the history or to vilify the character of Christ—his lecture reads as if he had both objects in view—he is obviously incapable of forming any rational opinion on these subjects. We had intended to say no more, but turning over these pages, we came upon an instance of Mr. Voysey's ignorance so significant, that we feel bound to quote it. 'The later Epistles,' he says, 'show signs of the disappointment of this expectation' (the expectation of the coming of Christ). And one of the '*later* Epistles' is 2nd Thessalonians,—'later,' we suppose, because it comes late in the order of arrangement. It passes belief that a man who professes, as a necessary part of his occupation, a knowledge of these New Testament writings should be without this rudimentary knowledge, should not be aware that the epistle is placed where we find it solely on account of its subject, that it is assigned by the common consent of critics to a very early date. In literary matters, what should we think of a critic who sought to upset every received notion about the genius of Sir Walter Scott, and was found to think that the poems were written *after* the novels? Mr. Voysey ought to read some very simple manual of Biblical knowledge before he lectures again. The union that he exhibits—not now for the first time—of ignorance and audacity passes all endurance."

—In illustration of the words "ye shall be endued with power from on high," the Rev. Charles G. Finney, now for some years President of Oberlin College, and formerly for many years an evangelist, signally favoured in winning souls, writes in the *Independent* as follows: "This power was not the power of inspiration, for they only declare certain facts of their own knowledge. It was not the power of human learning and culture, for they had but little. It was not the power of human eloquence, for there appears to have been but little of it. It was God speaking in and through them. It was a power from on high—God in them making a saving impression upon those to whom they spoke. This power, to savingly impress, abode with and upon them. It was, doubtless, the great and main thing promised by Christ, and received by the apostles and primitive Christians. It has existed, to a greater or less extent, in the Church ever since. It is a mysterious fact, often manifested in a most surprising manner. Sometimes a single sentence, a word, a gesture, or even a look, will convey this power in an overcoming manner.

"To the honour of God alone, I will give a little of my own experience in this matter. I was powerfully converted on the morning of the 10th of October. In the evening of the same day, and on the morning of the following day, I received overwhelming baptisms of the Holy Ghost that went through me, as it seemed to me, body and soul. I immediately found myself endued with such power from on high that a few words dropped here and there to individuals were the means of their immediate conversion. My words seemed to fasten like barbed arrows in the souls of men. They cut like a sword. They broke the heart like a hammer. Multitudes can attest to this. Oftentimes a word dropped, without my remembering it, would fasten conviction, and often result in almost immediate conversion. Sometimes I would find myself, in a great measure, empty of this power. I would go out and visit, and find that I made no saving impression. I would exhort and pray, with the same result. I would then set apart a day for private fasting and prayer, fearing that this power had departed from me, and would inquire anxiously after the reason of this apparent emptiness. After humbling myself, and crying out for help, the power would return upon me with all its freshness. This has been the experience of my life.

"I could fill a volume with the history of my own experience and observation with respect to this power from on high. It is a fact of consciousness and of observation, but a great mystery. I have said that sometimes a look has in it the power of God. I have often witnessed this. Let the following fact illustrate it. I once preached, for the first time, in a manufacturing village. The next morning I went into a manufacturing establishment, to view its operations. As I passed into the weaving department, I beheld a great company of young women, some of whom I observed were looking at me, and then at each other, in a manner that indicated a trifling spirit, and that they knew me. I, however, knew none of them. As I approached nearer to those who had recognized me, they seemed to increase in their manifestations of lightness of mind. Their levity made a peculiar impression upon me; I felt it to my very heart. I stopped short and looked at them, I know not how, as my whole mind was absorbed with the sense of their guilt and danger. As I settled my countenance upon them, I observed that one of them became very much agitated. A thread broke. She attempted to mend it; but her hands trembled in such a manner that she could not do it. I immediately observed that the sensation was spreading, and had become universal among that class of triflers. I looked steadily at them; until one after another gave up, and paid no more attention to their looms. They fell on their knees, and the influence spread throughout the whole room. I had not spoken a word; and the noise of the looms would have prevented my being heard if I had. In a few minutes all work was abandoned, and tears and lamentations filled the room. At this moment the owner of the factory, who was himself an unconverted man, came in, accompanied, I believe, by the superintendent, who was a professed Christian. When the owner saw the state of things, he said to the superintendent: 'Stop the mill.' What he saw seemed to pierce him to the heart. 'It is more important,' he hurriedly remarked, 'that these souls should be saved than that this mill should run.' As soon as the noise of the machinery had ceased, the owner inquired: 'What shall we do? We must have a place to meet, where we can receive instruction.' The superintendent replied: 'The mule-room will do.' The mules were run out of the way, and all of the hands were notified to assemble in that room. We had a marvellous meeting. I prayed with them, and gave them such instructions as at the time they could bear. The word was with power. Many expressed hope that day; and within a few days, as I was informed, nearly every hand in that great establishment, together with the owner, had hope in Christ.

"This power is a great marvel. I have many times seen people unable to endure the word. The most simple and ordinary statements would cut men off from their seats like a sword, would take away their bodily strength and render them almost as helpless as dead men. Several times it has been true in my experience that I could not raise my voice, or say anything in prayer or exhortation, except in the mildest manner, without entirely overcoming those that were present. This was not because I was preaching terror to the people; but the sweetest sounds of the Gospel would overcome them. This power seems sometimes to pervade the atmosphere of one who is highly charged with it. Many times great numbers of persons in a community will be clothed with this power when the very atmosphere of the whole place seems to be charged with the life of God. Strangers coming into it, and passing through the place, will be instantly smitten with conviction of sin, and in many instances converted to Christ. When Christians humble themselves, and consecrate their all afresh to Christ, and ask for the power, they will often receive such baptism that they will be instrumental in converting more souls in one day than in all their lifetime before."

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—J. M. M. in *Mountain Echoes* for July, says:

"Very few of our readers require to have it explained that the Talmud embodies the traditions of the Jews. It is a very voluminous work, and of very miscellaneous contents. Most Christian readers who have looked into it would doubtless say of it in the language of Martial's epigram—

Sunt bona, sunt quædam mediocria, sunt mala plura.

About five years ago an article on the Talmud appeared in the *Quarterly Review* which attracted much attention. It was understood to be from the pen of a distinguished Shemitic scholar, Mr. Emanuel Deutsch.

We have not the paper now beside us, and we speak of it only from memory. Our recollections, however, are clear and definite, and derived from reading the article three times over. The drift of it was to prove that the spirit of the New Testament and the spirit of the Talmud were wonderfully like each other; and further, that the teaching of the former often seemed a simple development of higher Jewish thought as it probably existed, about the Christian era, among the more learned Rabbis.

To most readers the reasonings of Mr. Deutsch must have appeared unsatisfactory. For one thing, the truth contained in the Talmudic writings is always encased in error. You may be charmed by a fine saying in one sentence, and shocked by something monstrous in the next. The Jerusalem Talmud especially, according to one of the most learned men that ever studied it (Lightfoot), is marked by 'amazing emptiness and sophistry.' While, then, the Talmud contains this continual mixture of wheat and chaff, how comes it that in the gospels we have all wheat and no chaff? What Jewish intellect could so sublimely rise above the lessons of the Rabbis and the whole spirit of the age? One felt that the attempt to prove Christianity to be the natural, easy outgrowth of Judaism was very unsuccessful.

But recent investigations have thrown fresh light on the question. The dates of Rabbinical writings have been proved to be in many cases much more modern than was formerly supposed. For example, the Cabbalistic book *Zohar* was compiled probably in the thirteenth century; not in the second, as had been generally believed. So the Jerusalem Talmud, between which and the Gospels comparisons were frequently made, instead of being composed (as Buxtorf contended) by the year 230, or even 400 A.D., as has been more generally held, is now brought down by careful scholars so late as A.D. 750. (See *The Academy*, March 15, 1872.)

When, therefore, the Talmud of Jerusalem contains sentiments that remind us of those of the New Testament, the simplest explanation is that the Talmud is the stream, and the Gospel the source. Mr. Deutsch's elaborate argumentation entirely breaks down; and the originality of the teachings of Christianity remains as remarkable as ever."

TELEGRAPHIC NEWS.

London, July 25th: A motion brought forward in the House of Commons for the abolition of capital punishment has been again rejected.—At a Ministerial dinner given at the Mansion House yesterday, Mr. Gladstone stated that the American controversy was practically settled.—Mr. Stanley, together with Doctor Livingstone's son, has arrived in London.

Paris, 25th: The Duke de Guise, the only son of the Duke d'Aumale, is dead.—Four Communists were shot here to-day.

Geneva, 25th: The Arbitration Tribunal met to-day, and adjourned till Monday.

London, 26th: Benito Juarez, President of the Mexican Republic, died on the 18th inst.—In the House of Commons last night, Mr Butt moved for a vote of censure on Justice Keogh. Sir James D. Coleridge defended his case; ultimately the debate was adjourned until Monday next.—At a meeting at the Mansion House, Sir Bartle Frere moved a resolution urging that measures should be adopted to abolish slavery on the East Coast of Africa.—There is extraordinary heat in England.

Paris, 26th: A strike of miners has taken place at Nours (? Tours). Some disturbances have occurred, which however were repressed by the Troops.

London, 27th: A despatch has been sent to India abolishing the distinction of junior and senior Lieutenant-Colonels in the Artillery and Engineers. All are now to be placed on a higher scale of pay and pension.—Mr. Cardwell and the Duke of Argyll have agreed not to give the Indian rate of pay to first Captains who have just been promoted to the rank of Major.—A letter from Dr. Livingstone to the late Mr. Bennett of the *New York Herald* has been published, describing his interview with Mr. Stanley and his sufferings. The Doctor states that prior to his meeting Mr. Stanley he was ignorant of the events that had taken place in Europe subsequent to the year 1868.—Mr. Taylor Thomson has been gazetted British Minister at Teherau.—The new public Park regulations prohibit speeches being made on Sundays.—President Juarez died of apoplexy.

Geneva, 27th: An interruption in the sittings of the Arbitration Tribunal has arisen, necessitating the reconsideration of the English laws, and in order to ascertain whether England did her utmost to prevent the armament of privateers. Out of four cases England denies three and, as regards the fourth states that proper instructions were given at the time, but that the orders were not executed immediately, and the *Alabama* consequently escaped out of English waters.—It is asserted that the Arbitrators will fix the amount of damages in the case of the *Alabama* at seven million dollars, and in the case of the *Florida* at three million dollars.—The sittings of the Tribunal will, it is believed, continue another two months.

29th: There was a sitting of the Arbitration Tribunal to-day, but the result is not known.

London, 29th: M. Catacazy, who was recently Russian Ambassador at Washington, has been dismissed from the Russian service for publishing a pamphlet.—The Anglo-American Commission will resume its sittings on the 11th September at New York.—A second letter from Dr. Livingstone to Mr. Bennett has been published, detailing his discoveries and the horrors of the East African slave trade.—Mr. Oswald Livingstone has written to the papers exonerating Dr. Kirk.—The strike of the goods porters on the London, North-Western, and Metropolitan Railways is causing great inconvenience, and threatens to increase. The men are disorderly.

30th: Mr. Torrens presented a petition in the House of Commons last night, signed by 4,878 inhabitants of Bengal, praying for increased attention in Parliament to Indian interests, and for the appointment of a commission to inquire into grievances.—A Treasury minute relative to the Hooker-Ayrton affair has been published, which affirms the supreme authority of Mr. Ayrton at Kew, whilst, however, admitting the partial independence of Mr. Hooker.—The Mails from Bombay of the 5th instant were delivered in London to-day.

Paris, 30th: The New Loan is an immense success, and is already several times covered.—The French Loan just issued is now quoted at four francs premium. M. Goulard has announced to the National Assembly the result of the subscription to the Loan, which amounts to forty-one milliards and a half of francs.—In the National Assembly to-day, M. Goulard, when announcing the subscriptions to the New Loan, said that the result was prodigious, and proved the confidence reposed in the Conservative Republic.

31st: At a meeting of the shareholders of the Suez Canal Company to-day, it was decided to maintain the revised tariff, which came into force on the 1st July last.

London, 31st: The Czar of Russia will pay a visit to Berlin on the 6th September.—The Washington Government have received satisfactory information from Geneva relative to the American claims.—The Parliamentary Session will probably terminate on the 10th August.

New York, 31st: The Petroleum depôt at Hunter's Point has been burnt, and the damage is estimated at one million dollars.

London, 1st August: Doctor Livingstone's diary has been forwarded to Miss Livingstone with directions prohibiting its publication unless the Doctor's death has been ascertained.—In the divorce case of Lord William Hay *versus* Gordon it has been decided by the Privy Council that the evidence is insufficient to support the decree of the Punjaub Court—Lord Hay's appeal has therefore been allowed.

PASSENGERS ARRIVED.

Per P. and O. Str. *Behar, July 31st:*

From Southampton.—Mrs. C. H. Forbes; Mr. A. Smith; Mr. J. Laing; Capt. R. Westmacott; Mr. A. J. Cowie; Capt. S. D. Shallard; Mr Cotterell; Mrs. Hansen; Mr. Melitus; Lieut. W. Fulton; Mr. E. A. Southwell; Mr. and Mrs. Tyndall; and Mr. J. R. Bell.

From Brindisi—Mr. Hudson, and Dr. Planck.

From Aden.—Mr. Leitch.

Per Str. *Assyria, August 1st:*

From London.—Mrs. Stoddard; Mrs. Ledgard; Mrs. Williamson; Miss Richardson; Miss Martyn; Mrs. Miller and 9 children: Miss Dulling; Captain Downing; Captain Showers, wife and child; Mr. Claridge; Mr. Whithers; and Mr. Campbell.

PASSENGERS SAILED.

(Additional) per *Ellora, 26th:*

For Southampton.—Mr. Blees, and Mr. H. W. Wheeler.

For Venice.—Mr. S. E. Rita.

For Suez.—Mr. Lawrence.

Per Str. *Persia:*

For Marseilles.—Mr. C. G. B. Youlet; Captain and Mrs. Godfrey.

For Genoa.—Mr. J. C. Williams; Mr. Golberg and family; Mr. A. Lorenza; Mr. S. Alberto; Mr. A. Rossi; Mr. S. C. Fussi; Mary Schwarts and child; and Captain Rangin.

Per P. & O. Str. *Orissa, August 2nd:*

For Southampton.—Mrs. Honctorm, and 2 children; Colonel Maxwell; Miss Maxwell; Mr. W. J. Miller; Mr. John Patterson; Mr. W. Harper; Mr. H. K. Gregory; Mr. J. Mathews; Mr. C. Young; Mr. S. D. Turnbull; Mrs. W. Patterson and child; Mr. Hormusjee Jehangeer Bhabha; and Mrs. Southwark and child.

For Brindisi.—Colonel Woods; Mr. William Turnbull; and Mr. W. E. Craddock.

For Venice.—Capt. the Hon. A. Stewart, R. H. A.; Mr. Stewart; and Mr. C. Denton.

For Aden.—Mr. J. Webb; Mr. A. W. S.; and 2 Natives.

DOMESTIC OCCURRENCES.

BIRTH.

BEATTY—July 26th, at Gogo, Kattyawar, the wife of the Rev. William Beatty, of a son.

DEATHS.

SMITH—July 3rd, at Suez, on board the steamer *Surat*, Mary, wife of the Rev. W. Smith, C. M. S., of Trichore, Cochin.

DALRYMPLE—July 21st, at Sehore, Hew-James, the only son of Lieut. and Mrs. Robert Elphinstone Dalrymple, aged 5 weeks.

BRANDON—July 24th, at Sonapore, Mr. J. A. Brandon, Engineer, Bombay Marine, aged 37 years and 7 months.

STACEY—July 26th, at Malabar Hill, Frank Macpherson, son of Geo. B. Stacey, Esq., aged 6 months.

GABB—July 26th, at Deesa, Tom Francis, the beloved son of Captain Gabb, 2nd Light Cavalry, aged 15 months.

BIRDWOOD—July 28th, at Surat, Captain Gordon F. Birdwood, Bombay Staff Corps, Superintendent of Police, Surat, in his 34th year.

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